



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PENNSYLVANIA.

Shippensburg, Nov. 25, 1833.

Dear Brother,—Heretofore I have omitted to forward you any information respecting the work of the Lord, and the prospects of our infant Zion in the bounds of this circuit. I would remark, that the people of this part of Pennsylvania, are much divided and subdivided into different denominations, sects, and parties, all professing to believe the Bible, and to seek after the religion and heaven which that book tells of. To mention all the distinctive titles by which they are known would be useless; doubtless the Presbyterians are a numerous and respectable body of people in this country. It does not appear to me that Methodism in this section of country commands as high influence as it does in many parts of Maryland. The members of our church are thinly scattered over a circuit fifty or sixty miles long, embracing a part of Cumberland, Franklin, Perry and Huntingdon counties. The circuit is pretty equally divided by a chain of large mountains, which fatigues the traveller. We have some intelligent, pious, and persevering members on this circuit. Men and women who love God, who aid considerably to advance the Redeemer's kingdom, and who are firmly attached to the distinctive features of our church economy.

Our camp-meeting for this circuit commenced on the 6th of September and ended the 11th. Fifteen tents were erected. The preachers present were, H. Doyle, W. C. Lipscomb, W. Sexsmith, H. Myers, J. Squire, D. Crall, and others, all of whom laboured earnestly, both in the pulpit and in the altar, for the salvation and happiness of immortal souls, and blessed be God! their efforts were not in vain. The preaching at this meeting was well calculated to enlighten the mind—to edify the members of Christ's body—to comfort the afflicted mourner—to claim and to soften the callous hearted sinner. Taking all things connected into consideration, it was a good meeting. The people of God received new strength and energy; and it is confidently believed that more than twenty souls were delivered from the tyranny of sin and Satan, and inducted into the Redeemer's kingdom. The order and decorum of the people who attended this meeting was pretty good, with some slight exceptions. The Supper of the Lord was administered the day before the meeting ended. Members of different denominations united to commemorate the death and passion of their common Saviour. Some few of the converts of this meeting have joined the church *which was instrumental in their conversion*; but unhappily for many, as I think they suppose they can serve the Almighty without having membership in the visible church of Jesus Christ. Hence they do not feel under any obligations to support any church or any ministry, and if they do not walk according to the gos-

pel, they are amenable to no church authority. Many of our brethren expected to have the services of our worthy President, but he had so many calls, it was impossible for him to attend to all. The loss sustained by the non-attendance of brother Reese, was made up to a very good extent by the presence and services of brother Lipscomb, from Georgetown, D. C. whose labour in the ministry were beneficial to many precious souls, and highly acceptable to all. May heaven's benediction rest upon him for his disinterested efforts to spread evangelical truth, is the prayer of many.

On the 9th and 10th of the present month we held meetings at Sutche's school house, near Sheerman's Creek; we had large attentive congregations, and a powerful religious impression was generally felt. Brother D Crall preached two sermons at this meeting, which were well received. At another appointment in Sheerman's Valley, where we have no society organised, (a school house near David Groves's) but an attentive congregation. The people here are mostly after the Presbyterian order, but like to hear Methodist preaching, and receive us into their houses with all the tokens of kindness and marks of hospitality.

We recently held our third quarterly meeting for this circuit at Concord, Franklin county. The devotional exercises commenced on Friday night, September 15, with a prayer meeting, and ended in the same manner on the next Monday night, about midnight. We have a good house for public worship at this place, built of stone. I have been told that reforming principles began to operate here sooner than at any other place in this circuit. We had indulged sanguine expectations of having our beloved President, brother Reese, with us at this meeting.—His absence was owing to the severe affliction of Mrs. Reese. The preachers present at this meeting were, brother Mewherter, from Williamsport, M. D. brother Hunt, from Huntingdon; brother Crouse and myself. We had as fine weather as heart could wish; and I must say, it was one among the best quarterly meetings I ever attended. The people of God were greatly refreshed from the divine presence. They sat together in heavenly places in Christ Jesus, notwithstanding the prejudices we had to confront. The word preached was quick and powerful, sharper than a two-edged sword. Jehovah set his seal on the meeting and converted three souls.—Several went away in deep distress, enquiring what they should do to be saved: some had pungent convictions for sin, and many felt impressions that will be lasting and indelible. Two respectable young ladies who had made up their minds to seek the Lord on Sabbath night, but did not obtain peace in the church, retired to a brother's house in Concord, and there determined to dedicate themselves to God. Some of the brethren were present, and united in singing and prayer, and one of the seekers was happily converted:—light from God shone upon her soul, and she praised her Sa-

viour for his mercy and grace. These wrestling Jacobs kept up their devotion until about five o'clock in the morning, just before the break of day. On Monday night a young man was converted to God: conviction then arrested his mother; at first she thought she was a cast away or reprobate; we told her not so, that Jesus died for her, and bid her come to him. She appeared much in earnest; and I was told by a sister that was close by her at the time, that she had no doubt of her conversion.

Many of our brethren walked a considerable distance to attend the meeting; two brethren, (a father and son,) walked 30 miles to wait on God at this meeting, and they did not regret it. The gracious presence of the Lord—the sweet fellowship and kind social feeling that pervaded—the agreeable hospitality of the people of Concord, doubly compensated them for all their toils. In fact, we have working members on this circuit—members who, for love to God, piety, zeal, and perseverance, no church on earth need be ashamed of; and I firmly believe that Christ will not be ashamed of them in the judgment.

We desire earnestly to look to God for the out-pouring of his spirit, that many souls may be gathered into the Redeemer's fold. Pray for us.

A three day's meeting will commence at Newburgh, December 21st.—Ministerial help much wanted. If you think this letter worthy of a place in your useful Miscellany, it is cheerfully submitted.

Yours, &c.

R. T. BOYD.

For the Methodist Protestant.

MARYLAND.

Reisterstown, Nov. 10, 1833.

Dear Brother,—As your previous engagements prevented you from attending our Quarterly Conference, I beg leave to transmit to you through the Methodist Protestant, some account of our circuit. In doing so, I have to regret that I cannot announce more abundant success, but feel thankful for such fruit as we see resulting from our labours. During the last quarter, my colleague and myself, have been busily employed with holding several protracted meetings, which, I am sure, were productive of much good. We have been favored with considerable manifestation of Divine power in its awakening and converting energies—while the followers of the Saviour have been greatly refreshed. Indeed I believe that our members have been pretty generally stirred up to a closer walk with God. Will you pray for us, that we may be enabled to go on to perfection?

I am happy in being able to add that, at present we have peace *within* and from *without*.—But I cannot say that we are altogether exempt from discouragements. However, as yet, we rejoice in having found our strength to be according to our day.

Bro. Myers and myself, have, so far, moved on harmoniously in mutual confidence, and have enjoyed good health, generally, while we feel every disposition to persevere in the work of the Lord. Oh! that we may be instrumental in winning many souls for Christ. As for myself, I feel truly desirous to fulfil the will of my Master, and make my calling and election sure.

Most respectfully, yours, &c.

AUGUSTUS WEBSTER, Superintendent.
To Dr. J. S. Reese,
President Maryland District.

For the Methodist Protestant.

PENNSYLVANIA.

Burlington Circuit, Nov. 22, 1833.

Dear Brother,—We are doing well on this Circuit, when we take into consideration the violent means used by some of the M. E. preachers. I think from what I can learn, I will be safe in saying, that the opposition on this Circuit, is as great as in any other part. I was informed a few days ago, by a member of the M. E. Church, that their preacher left orders with the leader, if any of the members come to hear me, to immediately cross out their names.

On my last tour round my Circuit, I organized three new classes, some of them members from the M. E. Church. Last Wednesday evening, I delivered a lecture on the M. E. Discipline, to a large congregation—I endeavored to show its errors, and what we objected to. I think, at least, the half of the congregation were members of the M. E. Church. After meeting, some of the members declared they were astonished, that although they had read the Discipline, they did not think, or even dream that they were under such an exceptionable government. The next day, a class leader in the M. E. Church, told me that he and the class, with but a few exceptions, would unite with us.

Daily I am led to see the necessity and utility of delivering lectures, in a plain loving manner; all harshness ought to be avoided. I do firmly believe, with brother Brown, of Ohio, that when the people call for an exhibition of our principles, we, as preachers, should not deny their request. To this end, our preachers should have their minds well stored with ancient and modern history. I find lecturing is a good plan to break into new ground, particularly among the members of the old church. Many of the M. E. Itinerants, however, act as though they had the spirit of prophecy. They try to insinuate it into the minds of not only their members, but also the public, that we will not remain a united people. O Brother, let us remember our approaching General Conference in secret before God, let us pray earnestly, that God may preside in the Conference, and that the consultations of our brethren may advance the kingdom of our Redeemer, and the firm establishment of Religious Liberty. Yours, &c.

ANTHONY McREYNOLDS, Superintendent.

A Brother of Baltimore has kindly favored us with the following extract of a letter, written by bro. W. Jackson, of Halifax, Nova Scotia, and which we consider replete with holy zeal, and heavenly love. Would that the letters of every minister and member breathed the same spirit of fervent love and determined avowal to live for Christ, and to be spent for souls.

To receive a familiar letter from a professor of religion, which has nothing of Christ, the

worth of souls, or deep heart-felt experience, argues unfavorably of the state of the heart of the writer.

How many of our letters will prove living epistles when we are in our graves? We have often been pained when perusing letters from some of those who were considered spiritual teachers, to find them destitute of religious experience, and of an ardent burning zeal for the glory of God, and the salvation of souls—as though these were only secondary. Every familiar letter, except on special business, should be written as though we considered it the last we should ever write, and in view of that “day for which all other days were made”—Suppose all our letters were printed and bound up in a book, would their perusal render our memories precious in the church?

For the Methodist Protestant.

Halifax, Nova Scotia, Oct. 18, 1833.

Very Dear Brother,—I shall not now trouble you with a detail of what myself and dear family have had to pass through since I saw you; but let it suffice to say, the Lord has brought us through it all. I believe what was said of Joseph, may be truly said of me, for every thing that I have took in hand, the Lord has made to prosper, so that I have not failed in any one instance, thus it is evident to all, the Lord has ordered all my steps. While we are suffering, it is a hard lesson to learn, that “All things work together for good.” Who would have thought, while Joseph lay in the pit, that he was going to clear the way for his brethren? but so it was: and I doubt not for a moment, the time is not far distant, when Nova Scotia will be one of the most important branches of the Methodist Protestant Church. We are going on well with our building—it holds a vast number—the galleries are very large. We have it crowded to overflowing. Our prayer, and class meetings are well attended. We have had some very valuable accessions of late—two last night. The harvest truly is very great! And had I another to help me, we should soon have a fine crop. It pains my soul, that I should be forced to have my wings tied. I want to fly round the province—Yea the world!! “Lord help me.”

And now I have given you a faint sketch of outward things, allow me to say a little of inward things. O my Dear Brother, what is religion without love. And what is love without Christ! Let us love Christ with a love stronger than death; because he loved us with a love stronger than death or hell. He laid down his life to take up ours. He died that we might live. And we live by dying to ourselves. Surely such love should constrain us to give him our whole heart and life. The gospel requires us, not only to be Christians, but diligent Christians. We should be burning and shining lights. As we have received Christ's bounty, let us fight under his colours. Religion does not consist in much knowledge. It is better to know little and do much—than to know much and do little. Let us either be whole-Christians, or no Christians. The profession is good—but the practice is better. It is the duty of man, to give his heart to God—the promise of God, to give himself to man. What can we want more? seeing we have all things with him, who made all things. Let us ever wonder at, and adore the mercy of God.—Let Jesus all the day long, be our joy and our

song. Jesus! precious name! The wonder of heaven, the envy of hell. The admiration of men, and the beloved Son of God! Let us labor for a seat on his throne—and remember that grace in our hearts, is better than gold in our chests—and that holiness is the road to happiness. Religion in the head, may make a man giddy—but religion in the heart will make a man happy. Many take great pains to feast their bodies, and starve their souls.

Let you and I do neither. Let Agur's prayer be ours. It is better to have “treasure in Heaven,” than riches on earth. And in order that this may be the case, let us do nothing in this world, we would wish to undo in the next world. Let us take the word of God for our rule, and the Spirit of God for our guide. Oh! that I could tell you how much I desire to love the Saviour. There are none who love Him not—but those who know Him not.

I must think about drawing to a close, therefore, I would say, let us live every day, as though it were our last day. Let us endeavor to be serious, but not sad—cheerful, but not light—and grave, but not gloomy—and every day spend some time in preparing for eternity. Let us keep heaven in our eye, and Christ in our heart. Let our “conversation be in heaven.” In short, let us live in heaven. On all we do, ask the blessing of heaven—the direction of heaven,—then we are sure to have the protection of heaven.

And now, my very Dear Brother, that you, and your amiable wife, the fruit of your loins, and every other branch of your dear family, may be enabled to live happy and holy, and enjoy every needful blessing in this life—and in the world to come, life everlasting—Is the prayer of your Brother and Servant, in the bonds of the Gospel of Peace,

WILLIAM JACKSON.

ECCLESIASTICAL.

For the Methodist Protestant.

A BRIEF REPLY TO “BALTIMORE” ON THE CON- DITION OF THE HEATHEN.

Mr. Editor,—In consequence of my absence from the post office, occasioned by the performance of duty, together with some other incidental matters, I am not unfrequently deprived of a sight of the Methodist Protestant, till some considerable time after its publication. This was the case with respect to the 43d No. which contains a communication signed “Baltimore.” I did, for some time, think it unnecessary to make any remarks on this piece, because I considered that it contained nothing which affected the subject at issue, or any one of the arguments by which it was supported by “Philadelphia” in your 40th No. But on a more mature consideration of the matter, I am forced to believe, that truth requires me to take some further notice of it.

“Baltimore” seems to take it for granted, that I have introduced into your paper the “obsolete doctrine of unconditional reprobation.” I beg leave to assure him that I never believed or held such a doctrine. I do not now hold it. It is not so much as named in the piece to which he replies. Whence then did he find it? If he had carefully examined the paper in question, he would have found the contrary doctrine expressed in these words; “Had they (the heathen) obeyed God: uninterruptedly, according to the light they had, they would, no doubt, be accepted.” This is very unlike the doctrine of un-

conditional rebroation. It appears to me that "Baltimore" felt so sensibly his incapacity to defend the doctrine of the salvability of the heathen, independently of the gospel, that he found it expedient to connect with it the doctrine of unconditional reprobation to make it tangible. It is easy for a man to form an image of straw, that he may have the honor of cutting it down with his sword: but such a victory is attended with little advantage. Such, however, seems to have been the case with "Baltimore." Furthermore, he appears to have collected such a parcel of terms and phrases as he thought would operate the most powerfully on the prejudices, passions, and ignorance of the people, and so accomplish by these means what he knew he could not effect by reason and the word of God. The following are some of his expressions:—"Unconditional rebroation"—"The old and genuine doctrine of Geneva"—"A logician of the old school of Geneva"—"Free wrath and eternal reprobation"—"The gloomy and dark system of orthodox fatality." These expressions Sir, in my humble opinion, have no more connexion with the subject in hand, than Cape Horn has with the North Pole.

The five propositions laid down by "Baltimore," which he considers as the platform of all religion, appear remarkably equivocal.—Whether this occurred through mistake or design I know not. Take the first, however, as an example. "God is a being of a good character." Now, what idea are we to form of the terms good and bad, when applied to the character of an individual only as the individual complies with, or rejects the will of God. Would not the following propositions be clearer, more in point, and more agreeable to revealed truth:

1. God is a spirit; infinite, eternal, and unchangeable in his holiness, power, wisdom, goodness, justice, truth, righteousness, &c.

2. This incomprehensible Spirit, whom we denominate God, created all things in the whole universe, both visible and invisible, animate and inanimate, for his own glory.

3. God has given to his creatures, of the human race, a law which he has published abroad, so that all may understand it if they will.

4. Every man, Jew and Gentile, bond and free, is in a state of trial or probation, from the first exercise of reason till the soul leaves the body.

5. Every man who has arrived at the years of maturity has sinned, and thereby exposed himself to future wrath.

6. God, in boundless love to the human race, has sent his Son into the world to make an atonement for the sins of the whole world; and, consequently has proposed one condition alone upon which the sinner may be pardoned; namely, faith in the Lord Jesus Christ.

7. The Almighty God has appointed a day in which he will judge the thoughts, the words, and the actions of all the human family by Jesus Christ.

8. All those who shall be found destitute of faith in Christ at the last day, of course, will be under the guilt of unrepented sin; and, being guilty, they cannot enter into felicity, but shall be liable to eternal punishment.

Considering these particulars as containing truths which are revealed in the holy scriptures. I cannot see that the damnation of the heathen has any thing to do with any previous decree of God, but with their own conduct, as they are not damned for not hearing the gospel, if they never had it in their power to hear it, but for sinning

against the light they have, which all have done. It never was the will of God there should be any heathen; he gave them the refreshing showers of rain, the plentiful crops of the earth, and the visible things of creation, that, by viewing them, and reasoning upon them, they might deduce not only his existence, but his eternal power and God-head, so that they are without excuse. While possessing this light, which was, and which still is, amply sufficient to discover to them the true object of worship—they gave themselves up to all manner of impurity, and the most palpable idolatry, consequently, they stand guilty before God. Furthermore, God is not bound by any rule or principle of justice, to work a miracle in sending the gospel to them, or in forcing them to believe it; he has published it in the most open manner, and never concealed it in the least degree, and of course, ignorance of it at the last day will be no excuse.—The executive authority in our land would not acquit a man who had violated the laws of our country, upon the plea of ignorance of the law; no, because it was his duty to know the law.—So it is the duty of every man to know the law of God, and ignorance in this respect is sin. Consequently, idolatry is inexcusable under any circumstances whatever.

When I saw the freedom with which your correspondent expressed his sentiments, I began to fear lest the exploded doctrine of the twelfth century should be revived in your paper, namely, that "ignorance is the mother of devotion."—"Baltimore" supposes that if simple ignorance of the Divine Being, be a sin, all the infants and animals must be damned, as well as the heathen. Now Sir, I do say, that ignorance of the Divine Being in an adult, will eternally damn the soul—nor can I see how any man can hold any other sentiment who derives his theology from the bible. I wish to inform "Baltimore," that though I hold the knowledge of God and of Jesus Christ essential to the salvation of an adult, I do not believe either in the damnation of infants, or the salvation of snakes, toads, or serpents, nor so much as the immortality of any beast of the field, either wild or domestic.

I wish it to be distinctly understood, that I consider the salvation of the heathen in their present condition impossible, and the belief of their salvability unscriptural, highly dangerous, and necessarily attended with all the pernicious effects mentioned in the 40th No. of your paper. Now, this has been a controverted subject. Scott, in his commentary on the tenth chapter of the Romans, maintains the ground I take; and in all cases that side which is attended with consequences the less dangerous, is the more likely to be the true side of the question. This is my condition in the present case: if I am wrong, I shall be pleasingly disappointed; but, if "Baltimore" is wrong, the disappointment will be awful in the extreme.

But "Baltimore" would take one effectual way of managing the matter to his satisfaction, and that is, to suppress the controversy. This is certainly in accordance with his favorable notion of ignorance. From what other motive would a man wish to suppress the public, and open investigation of one of the most important subjects, only from a fear that his opinion will not bear the light. I confidently hope, Mr. Editor, that you will always keep the columns of your paper open to the free, calm, and dispassionate investigation of every theological subject affecting the happiness and best interests of mankind.

PHILADELPHIA.

For the Methodist Protestant.

Mr. Editor.—Many of the true friends of Reform, appear not fully to recognise the design and nature of reform. Possibly this is the result of daily acquisitions made to the church; and partly owing to a want of recurrence to first principles.

It is true, that the first object to be obtained, was the right of representation to the Locality and Laity. But it is equally obvious, that the Reformers designed in the exercise of that right to curtail and modify the Executive power. The Reformers in the travelling connexion, who were such, on the Presiding Elder question, commenced their object in reverse order—namely, to reduce the primary Executive power, so as to have the travelling delegates in general conference, to be the representatives of the Itinerant men, and not the mere tools of the Episcopacy—who got into general conference, by virtue of the Episcopacy having made them P. Elders—or that could be rewarded by the Episcopacy, with that office if they would cling to the episcopacy, even at the sacrifice of the rights and interests of the Itinerants.

Secondly. When we were compelled to organize for a separate existence, as a church, we made the right of representation, and the curtailment of executive power coevil objects.—And hence, Episcopacy in its entire, was thrown out.

The P. Elder in the old church is the first deputy of the bishop—the preacher-in-charge is the 2nd deputy. The power in the preacher-in-charge to appoint and change class leaders is as truly Episcopal power, as the bishops own act of appointing a P. Elder. The authority of a preacher-in-charge in the control of trying members, is as truly Episcopal, as the bishop's own act of presiding in Conference.

The reason of this is obvious. No preacher can be vested with the powers of a P. Elder, or a preacher in charge, only by the breath and will of Episcopacy. And if a bishop is present, when a trial is to take place, he is the first named in authority; and all the authority he has vested in the P. Elder and preacher in charge, is perfectly defunct and a nullity in his royal presence.

All the above power, is so perfectly in the Episcopal hand, that an Annual Conference cannot interfere, let what may be the abuses committed by any of those deputies of Episcopacy—he may continue the very same men in the Executive, in defiance of the Conference, and of the will of the people.

It is obvious, that Reformers not only intended to be clear of Episcopacy in its primary nature, but also in its secondary nature. Therefore the amount of executive power vested in the hands of the executive agents, of the M.P. Church should be very different from that in the Episcopal Methodist Church. But it was not intended, that such executive power should fall short of what the gospel of Christ did recognise and sanction. Now it becomes a serious question with us; does our Constitution and Discipline fairly present such amount of executive power, and constitutionally vest the executive agents with it? If not, we should review, and religiously strive to gain this very important point.

But we should not make an enlargement of executive power, on the hasty opinions of a few men, or their enthusiastic zeal, lest the church suffer for want of more executive power in the ministry. In fact, it may be, that some

of the ministry have started and propagated this idea.

They may have viewed the subject by their previous views of executive power, as derived from the M. E. Church. Their high-standing, their talents, nor the weight of their names, neither nor all can justify the Methodist Protestant Church, to enlarge the executive power of the ministry.

And especially when we recollect, that in all past ages the ministry have been the first to suggest and advocate the enlargement of their own power; and that in the executive department, and in the origin, these advances have been small, but introduced and sustained by the most talented, and respectable, and those esteemed the most pious of the ministry. A less weight would not have succeeded. For it has been the amount of talent, &c. and the confidence the people had in the men, and the veneration they paid to them, that induced the adoption of the measure, and blinded them to the nature and effects of what was adopted. And these germs of tyranny and corruption, were afterwards concentrated and expanded, till they overshadowed all the land, and bore the fruits of abomination and oppression.

In conclusion, I do believe, that all the supposed deficiency of executive power as to the ministry, will be found to be nothing more than that such power is lodged in, and to be exercised by, the quarterly conferences respectively.—It being deemed more proper and safe for the church, than to be in the ministry.

NIMSHI.

For the Methodist Protestant.

Mr. Editor,—Your paper yields me weekly an intellectual repast. The intelligence of various sorts communicated through its columns is certainly worthy of notice. The religious intelligence is surely soul-reviving, and well calculated to animate the christian and stir him up to active energy in the prosecution of his duty. This intelligence I see is from various parts of our work. Why is it not general? Some circuits and some stations have as yet been silent on the subject. Probably they have naught that is cheering to communicate. Why so? Have the ministers performed their duty? Have the members been diligently engaged in trying to advance the peaceful jurisdiction of Christ's kingdom? And yet no news to communicate! Impossible! Examine again, my brother: perhaps the ministry are engaged in striving for the highest seat, for honors, and preferments. Perhaps the membership are too much engaged in ecclesiastical politics. It may be the world engrosses their entire attention. They may worship men, or be dupes of a party. If these are the facts, until there is an alteration, revival intelligence will be scarce from that quarter. Brethren, for God's sake, for sinners' sake, for your own soul's sake, and for our church's sake, let us try a different course for six months, and if there is not an alteration, I am no prophet.

The cause in which we are engaged, requires united action, energetic efforts, untiring perseverance, sacrifice, and brotherly love. Let every one perform his part, and the consequences will unquestionably be seen, and the effort crowned with success.

The ecclesiastical department is not wanting in original matter; and with a few exceptions, written in a spirit which reflects great honor on your correspondents. However, I see occa-

sionally a disposition in some of your writers to dip their pens in gall, and write "daggers" against their opponents. But I am glad to know that you have only a few such men that trouble the columns of your paper. There are others whose productions have a manifest tendency to overthrow the *Methodist* system of itineracy.—I am also glad to know that there are but few of this class of writers.

I think our people must sadly degenerate from primitive Methodism ere they can be prevailed upon to adopt in its stead a cold congregational plan. It is a plan that was introduced in its present perfect state by the venerable Wesley himself; and he gave evidence of his decided preference to this plan by exposing his snowy locks to the winter's chilling winds, and the summer's suffocating heat, in publishing salvation to all the world where he went. While reading these pieces so subversive of ancient Methodism, my pen appears to be fired with a kind of indignation, and if permitted would doubtless record expressions which might cause moderation to censure it before the tribunal of charity; but I check the warm feelings of my soul and quell the holy indignation of my heart, by remembering that man is fallen and prone to err, and that one grand characteristic of a christian is to let "his moderation be known unto all men." But while we give our decided preference to the travelling plan, let it not be understood that we worship it as a golden calf; the reason we prefer it is: 1st. Christ says, "Go ye into all the world and preach," &c. adding at the same time this soul-exhilarating promise to stimulate us to active obedience, "and lo! I am with you," &c. 2d. It is what the Methodist people were raised to. 3d. It is what our people expected and were promised when they joined us. 4th. It is what they will have, though they should have to leave our church, and gain Episcopal Methodism to obtain it. 5th. Because it is evidently the most successful system that has yet been in operation. And 6th. We are a young people, and need all the help we can get, and therefore should follow the plan that has the greatest prospect of success. And lastly, by this plan "the poor have the gospel preached unto them."

There are also a few who find fault with our constitution and discipline, and call it a "mixture of despotism and liberty." These fault-finders should recollect that it was for *equal, not entire representation*, that they struggled; and if our conference does not grant equal representation in her law-making departments, we are entire strangers to the meaning of words. It is true, we need a few definitions on some points which are variously construed; but we should be perfectly willing that the general conference should adjourn *sine die* on the first day of its meeting; for we really think, the less they do the better. We expect the constitution is more universally admired than it will be after the alterations proposed are made. But should that body pass any thing which a majority of the annual conferences deem unconstitutional, I am happy to know that there is provision made in the constitution for forming a judicial court vested with power to annul. With this provision the annual conferences can certainly prevent the general conference from passing unconstitutional laws or "incorporating into supremacy itself." So that I see no plan by which the general conference can carry into effect that which is "incompatible with fundamental law," provided the annual conference chooses to forbid or pre-

vent it. I have no doubt, if bickerings, party spirit, clamoring for power, were done away, and the right shades of ambition, envy and revenge, which scatter their baleful influence in society, could be eclipsed in the genial rays from the sun of brotherly love and christian charity; that we should be the most flourishing people in less than half a century that is known. For the proof of this assertion look back since we commenced operations; this speaks volumes. O spirit of redemption! where art thou fled? Hast thou disgusted left the scene of reckless confusion? O meek angel of peace! come forth from thy place of seclusion and commence with angelic vigor, unfurling the banner of tranquillity.

Brethren, let those of us who have peaceable dispositions be more holy, and follow peace with all men; without which no man shall see God. O for the wisdom of serpents and harmlessness of doves! that we may glorify Christ, and find our way to heaven.

O. O. T. P.

For the Methodist Protestant.

Mr. Editor,—My mind was considerably astonished some time since by reading a communication (in number 40, over the signature of "Philadelphia") in relation to the moral condition of the Gentiles. When I read it, I immediately began to pen my thoughts upon that subject; but being dubious of the competency of my judgment, I desisted, and waited for a more perspicuous reasoner to attack the invalidity of some of his positions; but I will now submit a few compendious ideas (rather contrary to those of P's) to the consideration of your correspondents.

Inasmuch as I have not the 40th No. at hand, I shall have to labor under some inconvenience in transcribing the precise phraseology of his positions; but I believe his sixth reason of the insalvability of the Heathen begins as follows:—"That the Almighty God will punish men eternally for breaking his law who never knew it, is a doctrine taught in the Holy Scriptures." And in order to vindicate this tenet, cites Luke xii. 48, the first clause of which reads thus: "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." It is obvious, that it is the *moral* law, which is meant here: and it is rational to conjecture, that the Lord will punish some of the Gentiles for doing things which are *contrary* to its requisitions; for in so doing they go contrary to the dictates of conscience. For they have a kind of internal monitor which the Apostle speaks of in Romans ii. 13, 16, which teaches the propriety of some things, and the inexpediency of others: for instance, the law says, "Thou shalt not kill:" "Thou shalt not steal." And will "P." dare to say that conscience does not teach the impropriety of murder and stealing? It may be argued, that *right* and *wrong* are entirely imperceptible by conscience, by reason of the impetuosity of their (the Gentiles') passions: if so, why did the great apostle of the Gentiles mention it, and seem to establish it as a criterion by which they would be tried at the ordeal of the judgment day? Let brother "Philadelphia" solve the interrogation.

And again, it would require a powerful logician to cause me to assent implicitly that "eternal punishment" can, with propriety be called "*few stripes*." I think that "P." has raised an erroneous superstructure upon the Saviour's words, in Luke xii. 48. But inasmuch as I do

not wish to be too dogmatical, I will yield to any evangelical demonstration that may counterpoise the opinion that I now entertain in relation to that point.

He again seems to assert that they will indiscriminately and universally be thrust down to hell because their progenitors did not like to retain a knowledge of God in their hearts. Now, if the validity of such an idea can be corroborated by Scriptural testimonies, there is still occasion for this proverb, viz: "The fathers have eaten sour grapes, and the children's teeth are set on edge." But the God of immutable veracity and truth plainly abolishes it for ever. Ez. xviii. 3. This was primarily spoken to Israelites it is true; but I think it has the same application to the Gentiles, for the middle wall which divided them from the Jews, was broken down when Christ offered himself upon the cross as a universal expiatory sacrifice. Eph. ii. 14, 15.

He suggests further, that they will be damned if they do not become acquainted with the plan of salvation through Jesus Christ. The first, pivot on which it turns is this: Whose fault is it that they have not the gospel? If it is *their* fault, they will be damned because they have not an experimental knowledge of it: but it cannot be proved that it is theirs, except it be attributed to them because their parents departed from the way of rectitude;—which way of reasoning is not conclusive. The ponderosity of guilt (according to my judgment) will rather fall upon that part of the religious world in whose power it is to communicate the gospel to them, and do not. Their anticipation of heaven through the death of the Saviour, depends upon the exertions of our instrumentality; inasmuch as the Lord works by means. Do not the works of nature prove the existence of a God? Does not the conscience of the Gentile approve some deeds and reprove others? And will "P." say that God has never saved, and never will save any soul through the medium of such a revelation? If he pretends to answer the above question in the negative, I shall conclude that he is not contented with "revealed things" but prying into the deep and "secret things" of the great and INCOMPREHENSIBLE JEHOVAH.

It is obvious, according to my opinion, that the whole tenor of "P's" communication respires a missionary spirit, which is a christian spirit. He appears to have an indefatigable desire that the heathen should have the gospel; and indeed it will be well with him if his practice comports with his theory. But alas! he (according to the only inference that can be drawn from his writing) dogmatically asserts that all who have died without a knowledge of the gospel, have been branded by the Lord with an everlasting anathema!!! This is what I call leaping beyond the boundary line of reason and revelation, into the barren wilds of vast extreme, absolute reprobation, and palpable error! by impeaching the immaculate character of the Deity!

I will conclude without going any further; only this—let not this communication stop any one from sending the gospel to the Heathen.

A VILLAGE BOY.

For the Methodist Protestant.

Mr. Editor,—You will much oblige me by calling the attention of some of your Ecclesiastical writers to the query, some time ago inserted in your paper, by a Superintendent.

For the Methodist Protestant.

THE TRUE OBJECT OF METHODIST REFORMERS.

Some friends are surprised at the turn which the controversy has taken in these latter days. Our writers, it is objected, are beginning to raise their pens against our own church, and in opposition to our own principles. But this is a mistake, caused by losing sight of the object we had in view, when the investigation in the Methodist Episcopal Church was commenced. We did not begin by pretending that the church needs no government, nor that its discipline should not be enforced by a due amount of authority. We believed that the practical rules of the discipline were good, that thousands of the members were devoted christians, and that their plan of sustaining ministers as the chief rulers in the church, was enjoined on them by the high authority of the Redeemer.

Then what did we aim to accomplish? We claimed these three privileges: First, to *examine* the government and its administration for ourselves: Secondly, to *communicate* our views, by a just freedom of speech and of the press: and thirdly, to have the government *modified*, when it should be called for by a majority of the whole church. Now if either of these things be denied in the Methodist Protestant Church, this is an abandonment of the ground we occupied at the commencement.

But what modification of the government did we call for, while we were members of the Methodist Episcopal Church? We had no thought of doing away the christian ministry, or taking from that ministry the charge and general oversight of the church. We did not call for a political establishment, nor gave the least hint, that we thought the sovereignty of Jesus Christ ought to be supplanted by the sovereignty of the people. We believed without wavering, that an order of ministers, as the chief rulers of the church, was the original appointment of the Lord Jesus Christ, to be continued to the end of the world; and that any attempt to alter this divine arrangement, would be anti-christian, and would immediately open wide the door of infidelity. We simply asked for such modifications of the government, as would enable the people to hold the ministry in check, in the event of its showing a disposition to abuse its power in the gospel. We were even willing that bishops should be continued, provided their power should be properly limited and checked. Our sentiment was, not that the Methodist people were at present enslaved, but that the government gave them no power to guard against it, when their rulers should begin to enslave them, after the example of their predecessors. We argued that the people ought to have their *rights*; but what were these? Not the right either to abolish the ministry, or to put it under their feet, or even to take away its executive authority; but the right to be the Lord's freemen, and to hold in their hands the power to check abuses, and to restrain their rulers from travelling into the dark and despotic regions of popery.

In this laudable effort we were violently opposed. And what was the ground of opposition? It was not the alleged incorrectness of our principles in the abstract, but that they were not applicable to the Methodist Episcopal Church, because the itinerant ministry were too *pure* to do wrong. Doctor Bond's appeal to the Methodists will show this in the clearest light. Their second charge against us, was founded on the first. They first censured us

deeply, because we would not admit the favorite assumption, that Methodist itinerant ministers were too pure to do wrong; and as we said several things which implied the contrary, they secondly charged us with "speaking evil of ministers." We appeal to their Narrative and Defence itself, that all their proofs amounted to this and no more, that we said either that Methodist ministers had already done wrong, or that they were as liable to become corrupted as other ministers. Both these sayings contradicted the assumption on which the security of their membership was based: namely, the immaculate and permanent purity of their itinerant ministry. They saw if they gave up this, they must involve themselves in great inconsistency, or acknowledge the justice of our plea, that the government ought to furnish the people with an adequate check upon the power of their rulers. They therefore concluded to hold it fast and to charge us with "speaking evil of ministers."

Now let reformers keep to their principles:—if it is ridiculous to assume that one order of the community can do no wrong, it is equally so to admit that *another* order are too pure to need any check or control. Are the sovereign people any more infallible, do you say, than the sovereign priesthood? Now this fond claim we are determined to oppose, as independently as we opposed the other. Will a second prosecution be instituted, with a prominent specification, that we have been speaking evil of the people, by refusing to own that their immortal purity and infallibility are such as to supersede the necessity of all provisions of government, to check their advances into corruption? Ministers have been pretending that they may do as they please, because they are *sovereign*, and can do no wrong; but let the tables be turned, and lo! we soon hear the sound of *vox populi, vox Dei*; and another order of *sovereigns* are setting up the identical claim, which they say is so detestable in *priests*!

It is the plan of the Deity, that the powers of government should be distributed among different orders of the community, for this very good reason, that all orders may be under the control of government, and none be permitted to do as they please. But if we say, either that society shall not be divided into separate orders, or that one order shall have all the power, we obviously express a wish to destroy the entire influence of government, over a *part* of the community, or over the *whole*. If the people have sovereign authority to do as they please, it is plain as day, that they have a right to abandon all government, and to perpetuate absolute anarchy to all eternity.

If there be no authority *over* the people, but all authority is *in* them, it follows that they have a right by nature to do as they please; and if they choose to have no government, no being in existence has any right to control their choice, seeing there is no sovereignty above them. Then every man may assume absolute independence, and maintain a just attitude of defiance against the whole universe. If this be not downright *atheism*, we are perfectly at a loss to understand its character.

Now we maintain, and we purpose to defend this position to the last extremity, that the only just basis of government amongst mankind, is this essential truth,—that there is authority *above* them.—Over *nations*, this authority is in God; over the *church* it is in Christ.

The spirit of political atheism has poisoned this nation; and we have too much cause to

apprehend that it is entering into the church also. How many thousands of consequential and ignorant people in the land are taught to believe, that our Senators and Representatives are nothing more than their humble servants—that there is no authority above themselves—and that they have an indisputable right to destroy the constitution of our country when they please, and to determine that there shall henceforth be no more civil government in North America! The claim of *self-government*, as understood by them, means this exactly; and it carries the essence of atheism and perpetual anarchy in its bosom.

Divine authority has ordained that mankind *shall be under government*, and that they shall be governed by the moral principles enforced by the Deity himself; the particular *mode or form* of their government, they are permitted to choose for themselves, and to regulate its details, provided they keep them within the moral boundaries prescribed by their Creator. If *self-government* mean any thing else than this, we would thank some skilful politician to give us an intelligible definition of it. We find it commonly left undefined and unqualified; because it is shrewdly suspected that there is something in it which cannot bear examination.

We should not notice it at present, however, were it not that we fear it is beginning to produce a pernicious influence in our religious community. A secret desire is arising, for us to have a kind of *political church*, in which we can "run" for various offices, and in which, among other rights, the right of "*electioneering*" may be acknowledged and sanctified. A church in which "*self-government*" may be made complete, and in which, "*the sovereign people*" may feel their consequence, till by degrees they may supplant the great Head of the church, in order to secure their own sovereignty; in like manner as the infidel politicians of France once attempted to dethrone the Almighty, that they might support the independent majesty of man!

In short, if our reformation issue only in this—that we take uncontrollable power out of one order of the church, (the ministry,) to put it into another order, (the lay membership,) we shall have accomplished nothing. Though we may raise up our thousands and scores of thousands, nothing will be gained: for it will be *acting upon the same principle*, by merely *shifting* it from one order of the community to another. Therefore we might as well have all continued where we were.

The great axiom of our reformation, is that there should be an equal *balance* of power in the different orders of society, that they might be a wholesome *check* upon each other, and that a rational and christian liberty might be thus secured and perpetuated.

If we depart from this, either by establishing priestly power, or by neglecting it till it shall become a dead letter, it will be demonstrated to every spectator, that we have been making all this mighty stir for nothing: we would have done just as well to have continued in the Methodist Episcopal Church, and to have assisted all we could to accelerate its rapid motion.

Indeed, as a despotic church government runs into popery, so a loose one advances head long into infidelity; and if we cannot sustain ourselves in occupying a middle ground, it only remains for us to choose between the two extremes, and to determine whether we will support the infidelity or popery of mankind.

Our effort has been and still is, to establish a *government of liberty*: that is, one which pro-

vides a mutual balance of power between the different orders of society, occupying a medium ground, and standing at equal distances from *despotism* and *anarchy*. We found the struggle against the former to be hard, and of late we have witnessed such a disposition to urge us forward into the whirlpools of the latter, that we have been made to doubt whether any thing else is to be expected among mankind, but an incessant conflict between popery and infidelity. The medium ground between these is *Christianity*, which is a government where tyranny and libertine pride are alike forbidden, and where *God is Judge himself*. This divine system, while it commands ministers to take the oversight, forbids their exercising the mastery; and at the same time enjoins obedience on the people, and gives no countenance whatever to any *sovereignty* or popular *independence* among its humble disciples.

BARTIMEUS.

MISCELLANY.

WOMAN.

To the honor, to the eternal honor of the sex, be it said that in the path of duty no sacrifice is with them too high or too dear. Nothing is with them impossible, but to shrink from what love, honor, innocence, and religion requires.

The voice of pleasure or of power may pass by unheeded, but the voice of affliction never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altar of religion, never fail to excite the sympathies of woman.—Timid though she be, and so delicate that the winds of heaven may not too roughly visit her, yet she fears no danger, nor dreads no consequences. Then she displays that undaunted spirit which neither courts difficulties nor evades them, that resignation which utters neither murmurs nor regret, and that patience in suffering, which seems victorious even over death itself.

Judge Story.

SPIRIT OF PRAYER.

Prayer is not a smooth expression, or a well contrived form of words, not the product of a ready memory, or a rich invention exerting itself in the performance. These may draw the best picture of it, but still the life is wanting.—The motion of the heart God-wards, holy and divine affection makes prayer real and lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to him who made it, and understands what it speaks, and how it is affected in calling on him. It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it. And to the king who discerns the heart—heart-sense is the sense of all, and that which only he regards. He hastens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it.

Leighton.

HOW MEN OF BUSINESS DO.

As I was coming here, I passed over a region of country where they want a railroad, about eighty miles. So they opened the books to see how much each one would give to make it, and they soon had subscribed millions: a sum vastly greater than was needed. And how much, sir, will those here give, as the evidence and measure of their love to Christ, to open around the globe a way, a high-way, the way of holiness, on which the ransomed of the Lord may return home to Zion; a way that shall grow brighter

and brighter, till they come to that world, in which they need not the sun nor the moon; in which the Lord is their light, and the Lamb their glory.

DR. EDWARDS.

The following curious question and answer, are found amongst the records of the Wesleyan Methodist Conference, in England, as published in their Magazine for September last.—Query—has he not deserved the disrespect and pointed neglect of every lover of religious liberty by his high-handed measures against the voice of the great body of the Church. We have documents replete with facts of his disposition to deprive the church of her rights.

There was a time when the name of Jabez Bunting, was gladdening to our hearts—that was the period of his early history in the Church—it was when associated with the name of William Vipond, a young preacher of the connexion—and perhaps much of our respect grew out of that fact. We recollect distinctly that Vipond, was considered by the "British Critic" a young minister of very superior claims—and every reader at all conversant with British reviews knows that the "British Critic" was amongst the last to acknowledge the claims of Methodist Preachers. If our memory serves us Vipond and Bunting were received into the travelling connexion about the same time and their entrance was hailed as acquisitions to the ministry; but particularly Vipond. But death closed young Vipond's career of usefulness on earth, and we trust that the gospel he preached was to himself personally the power of God unto salvation. Whether from envy, detraction, or jealousy, we know not, but one thing is certain, that Vipond's name and character have never, in our opinion, been fully placed before the Christian public. He was a young man of ten thousand, and had he lived and continued the culture of his noble faculties, it is our opinion, founded on that expressed by lynx eye critics of other churches, that he would have arrived at the summit of distinction even against the wind and tide of the continued aristocracy of those wily leaders of the British Conference.

We have always thought there was an unpardonable disposition in the seniors of the Conference to keep young men of fine talents and exemplary piety, in the back ground—and it had been too much the case in the Methodist Episcopal Church in this country. Perhaps the silver trumpeter, Summerfield, done more to break down this disposition in American Methodists, than any other man—or than any score of ordinary men could have done. He received his popularity not from the hide bound Episcopal Methodists, but from the public—the Methodists, it is true, then followed.

We have seen more of the spirit of envy and jealousy in the M. E. preachers on this subject than we could bear, without breaking out into exclamations of Shame! shame! shame! May

Methodist Protestant preachers never imitate this reprehensible spirit, but always delight to honour talents when united with unaffected humility and deep piety!

"Q. WHAT is the judgment of the Conference respecting the conduct of the Rev. JABEZ BUNTING, and the treatment which he has experienced from various quarters during the year?

"A. The Conference, having viewed with feelings of very great indignation the base and malignant attempts which have been made by a mercenary press, and certain evil-disposed persons, to calumniate the actions and motives of the Rev. Jabez Bunting, and to destroy his usefulness in the church, gladly embrace this opportunity of unanimously expressing their Christian and fraternal sympathy with their much-esteemed brother in the unjust and wicked aspersions which have been cast upon his character,—their steady and undeviating confidence in his fidelity and integrity, as a Minister and a Christian,—and their perfect and cordial satisfaction with the whole of his conduct during the year."

From the N. Y. Observer.

SPIRITUAL GLORY OF CHRIST.

The Scriptures present this blessing as being one of infinite moral beauty and loveliness.—Numerous appellations, strikingly expressive of this, are given him: "the bright and morning star;" "the sun of righteousness;" "the brightness of his glory;" "the chief of ten thousand, altogether lovely;" "blessed and only potentate;" and is described as receiving those eternal ascriptions of praise, due only to infinite moral excellence. There must be that, then, in Christ which is suited to inspire the mind with the highest admiration, and to fill it with unspeakable delight. Abraham, Job, David and Isaiah, all saw this glory, and spake of it. John saw "the glory of the only begotten of the Father." Paul counted earthly attainments nothing in comparison with the excellency of this knowledge. And the "beloved disciple" John, reiterates, that it is the very communion of the heavenly bliss, to "be like him, and see him as he is."

So of later Saints. "Oh, the ravishing sweetness," said Pearsall, "that appeared in every feature of Jesus the Mediator!" "I have no heart," said Payson, "to speak or write about any thing but Jesus. Oh, for language suitable to speak his praise and describe his glory and beauty! Methinks if I could borrow for a moment the archangel's trump and make heaven, earth and hell resound with "worthy is the lamb that was slain," I could contentedly drop into nothing. What a transporting thought to spend eternity in extolling God and the lamb! and in beholding their glory! 'This is heaven indeed.' "I continued," said Mr. Edwards, "in a constant, clear and lively sense of the heavenly sweetness of Christ's transcendent love. It seemed to be all that my feeble frame could sustain of that joy, which is felt by those who behold Christ's face in heaven."

There is then infinite spiritual beauty and glory in Christ. And is there any barrier by which the great body of the saints are prevented from beholding it? Has Christ opened the overflowing fountain to the few, while the many are restricted to scanty drops? Who can bring this accusation? Ask, how came the saints, whose language I have quoted, so high upon Mount

Zion? Because they strained every nerve to gain this glorious eminence. And why are ten thousand others so far below them? so far below them, that it requires charity to believe they have begun to rise at all! What but sloth, love of ease, love of the world, reluctance to duty? What but unwillingness to give themselves heartily and earnestly to this great work, keeps them at the porch when they might enter the palace?

Disciple of Christ, there are glorious and delightful visions of Christ within your reach.—The scanty gleam of light now enjoyed, might have one degree of brightness after another added to it. The star might become a sun. Why be contented with your dim visions? Shall the twinkling of a solitary star suffice you, and are you willing the remaining horizon should be shrouded in darkness? As eminent saints, by earnest diligence have risen to higher and higher discoveries of the glory of the Redeemer, so may we, "then shall we know, if we follow on to know the Lord—his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain on the earth."

From the Baltimore Temperance Herald.

On Tuesday evening, 26th ult. the Young Men's Temperance Society held a public meeting in the First Presbyterian Church.—The President of the Society being out of town, Mr. John N. Brown was appointed Chairmain pro tempore. The meeting was opened with prayer by the Rev. Mr. Morris of this city. The Secretary, Mr. Buchanan, then read a report from the Board of Managers. The Rev. N. J. Watkins, of Annapolis, next addressed the meeting on the evils of intemperance, the motives to oppose the use of ardent spirits, and the success which has attended the operations of temperance societies, both in our own country and beyond the Atlantic. The earnestness with which Mr. W. spoke on these subjects evinced that he was well conversant with the history of the reform, and had bestowed on it deep reflection.

The Rev. Thos. H. Stockton followed Mr. W. in an address, considering chiefly, the means proper to be pursued for extending the Temperance reformation. Mr. S. remarked on the usefulness of Temperance conventions, 1st. of the National Convention held in May last; 2d. of State conventions like that of Massachusetts; 3dly, of County conventions like that lately held in Annapolis for Anne Arundel. He then adverted to the various grades of societies—1st, the American Temperance Society; 2dly, the United States Temperance Society; 3dly, State Societies, and then County Societies, City, Ward, Town, Village, Sunday School and Family Temperance Societies. He represented by a reference to facts, which are now things of history, what great advantages the temperance cause had received from the services of judicious and zealous agents employed in travelling to various sections of our country, for the purpose of diffusing information and recommending the organization of societies; one agent, to whom he referred, had enjoyed the pleasure of seeing in his tours, 6000 persons subscribe their names to the temperance pledge.

Among other means on which the speaker touched, as being in a high degree serviceable, was the frequent delivery of addresses by eloquent and intelligent friends of the cause.

But Mr. S. did not dwell long on the foregoing and other items; he hurried on to a con-

sideration of the immense influence and usefulness of that great lever for moving the moral world, THE PRESS. His illustrations of the endless extent of the utility of the art of printing, were most happily drawn. And the tenor of his concluding remarks must have left a deep impression on his hearers, of the necessity there exists in this city to use THE PRESS with diligence, for helping onward our noble cause. According to a request of the Board of Managers, the Speaker then informed the auditory, that it was contemplated to ask for a collection. He fortified his appeal to the philanthropy of his hearers, by shewing how essential money is in promoting the temperance reformation, by citing the example of philanthropists who had contributed great assistance to the circulation of temperance documents, by their pecuniary liberality; and by reiterating, with appropriate comments, the frank declaration in the report which had just been read, that the Young Men's Temperance Society were in need of funds.

After the collection was lifted, the meeting was closed with a benediction, by the Rev. John Davis, of this city.

The Managers of the Young Men's Temperance Society have reason to be pleased with the success which has attended their first appearance before the public to ask for pecuniary help. Although the meeting was by no means very large owing as we understand to other churches being opened on the same evening for religious worship, it has been demonstrated that it is only necessary to bring before the intelligent and the virtuous, proof of money being needed in our enterprise to receive large and cheerful gifts. The name of a respected fellow-citizen, who was present at our meeting, will be recorded on the book of proceedings of the Young Men's Temperance Society, accompanied with our grateful acknowledgments for a donation of fifty dollars. Our most sanguine expectations had not led us to expect, at the present period, such a large contribution from a single individual. It will excite our society to more energetic exertions.

From the National Intelligencer.

CHAPLAIN TO CONGRESS.

One of the earliest, and not the least important, appointments which it will devolve upon Congress to make, will be the selection of a suitable minister to attend that body as Chaplain. In this selection the representatives of the people will of course, look not so much to the sect, as to the piety, learning and talents of the reverend gentlemen whose names shall be brought before them as candidates for this honorable and highly important station. If profound Biblical learning, soul-stirring eloquence, elevated moral feelings, and pure and irreproachable moral character, is to be the standard by which the clerical claims to this station is to be adjudged, there is no gentleman of the profession who can present to the consideration of Congress more elevated claims for the station than the Rev. THOMAS H. STOCKTON, of the Methodist Protestant Church of Georgetown, D. C. Mr. S. is comparatively a young minister, but his usefulness and popularity have been almost unexampled. Mild in his disposition, modest and unassuming in his demeanor, he is perfectly free from the cant of sectarian bigotry. His sermons are delivered with all the force of original genius, embellished with the sublime decorations of religious truth, and enforced with the true-

dignity of unaffected piety. If the members of Congress will visit the church of this distinguished clergyman, they cannot but be satisfied that all I have said is but a faint representation of the worth and abilities of Mr. Stockton; and I feel assured that they will concur with one, who is not a professor of any religious creed, in the opinion that no clergyman, here or elsewhere, would discharge the duties of Chaplain with more ability, or give more universal satisfaction.

A LISTENER.



BALTIMORE:

FRIDAY, DECEMBER 6, 1833.

Finding from communications recently received, that some of the Methodist Episcopal preachers, and a few of their dependents;—we mean by their dependents, those Trustees, Stewards, Leaders, &c. who are made, or displaced at their pleasure, have commenced their prophetic dreams, viz. that the next General Conference will not act in harmony, and that great and insurmountable difficulties will ensue.

This is therefore to inform our friends and brethren throughout our entire fellowship, that these will continue to be recognized as false prophets. Let the name of every such prophet be recorded as well as his prophecy—and if his predictions, like those of all other enemies be not falsified, we will permit our name to be recorded as a false prophet.

The information received, enables us to say, with heart felt pleasure and satisfaction, that the indications from every important part of our church, furnish the cheering intelligence of a firm attachment to our Constitution and Discipline, and the nearer the time approaches for the meeting of the General Conference, the greater unanimity is manifest.

A few amendments will probably be made in certain parts of the Discipline, but so far as we have learned, there has not been found a majority of the Annual Conferences to alter the Constitution materially.

Some explanatory notes may possibly be made, where the construction is considered of ambiguous character.—There may also be a few who wish some modifications; but on the whole, we are fully of opinion, that even these will see and feel the propriety of yielding their views to the majority. We are further of opinion, that the opposition of the few, has rather grown out of supposed extreme cases than from any fair deductions from the present charter of our Church Confederacy. Our friends and brethren, every where, may rest assured, that our Church is firmly established; and our opponents are informed, that their hopes of our disunion will perish like those of the hypocrite!

It is matter of deep concern and grief, that too many have a name to live while they are dead. It is also notorious, that some who have succeeded in being recognized Methodist Protestants, are but too much like the dead weights in other churches.

Have some of the other churches, ministers, who, notwithstanding they are called of Christ to feed the flock, are nevertheless almost total idlers.—So have we! Are there dead weights in other churches, and are there not

some in ours? Are there members who have been called to take charge of the temporal interests of other churches, and who have betrayed their trust by permitting the sanctuaries to remain unfinished, and their proper vessels and utensils to be unprovided—and is it not so with some of our official members, while their own houses are ceiled and richly supplied? Has every house of worship been completely finished which has been commenced within the two past years?—Or are there not many now which require repairs? Will not God visit such places with barrenness.

What can hinder our prosperity as a Church, whilst Heaven approves and sanctions our united efforts—while the unstationed, stationed and lay brethren, feel a common interest in the work of their Divine Lord and Saviour Jesus Christ?

Brethren, the Gospel field is before us, it is ripening rapidly.—Let us as reapers, binders, and gatherers, thrust in the sickle—bind up the sheaves and bring them into the depository of the Lord—we mean the visible church—and let us take care that no other labourers take the reward of our personal toils. But O there is much indolence in too many.—They neglect the house of God and the ordinances of the Gospel, and thereby declare they are unworthy of the name of Christians.

The minutes of the Vermont Conference will appear in our next.

GENERAL NOTICE.

The price of this paper from the first of January next until the first of June ensuing, will be \$1. It will be sent to such only as shall have paid in advance—of which all are hereby advised.

Such as wish the present volume from January, 1833, to January 1834, or from the first of June, 1833, to June, 1834, are required to pay \$2 in advance, or the paper will not be sent. Postage must be paid.

JOHN J. HARROD, Publisher.

BOOK DEPARTMENT.

TO OUR MINISTERS AND PREACHERS.

Dear Brethren,—The Book Agent hereby most respectfully solicits your orders for the very reputable publications recently issued, and now issuing by him—He need not inform you that the preachers of the Old Church are generally, and most assiduously promoting the sales of their Book Room publications. This is certainly laudable in them; and your Agent hopes that you generally feel interested in the sale of our Books. Your efforts identified with your good feelings, will accelerate very considerably the Book interests of our Church. Is it too much to propose to each, "how much have I done for the pecuniary state of our literary department of the Church?" The Book Agent relies on you principally for aid in his labours and responsibilities, both of which are great. Your immediate help, at least so far as orders are concerned, and your kind aid in their sale, are hereby most affectionately requested, by yours, truly,

JOHN J. HARROD.

Such, if any, as you cannot dispose of in 6 months' will be cheerfully exchanged for others, so that every reasonable inducement, at least, is presented. Let none hesitate because they are not acquainted personally with the Agent, or because they are young in the ministry.—All that is required, is effort and punctuality, both of which are easily within your reach. All the works are both excellent and saleable, and will be forwarded as ordered. Will our Presidents be so good as to name the subject to our brethren generally, and report to the Agent, by mail, as early as possible.

J. J. H.



POETRY.

From the Churchman.

IT SHALL BE DONE!

Hark! o'er the land a trumpet-voice,
Whose loud awakening call,
Bids hearts, once wrapp'd in gloom, rejoice,
As misery's fetters fall.
That voice shall peal from deep to deep,
From echoing shore to shore,
Till Afric's down-trod sons shall weep,
And toil and groan no more!

And ye who sit in purple pride,
In vain may close your ear;
With lip of scorn the cause deride,
And pass it with a sneer.
For on that realm of woe and night
Shall rise a brighter day,
Commingle with mind's deathless light,
Religion's holier ray.

It is a blessed thing to break
Dark Slavery's cankering chain,
And bid the long dimm'd eye awake
To freedom's light again.
But, O thrice blessed, from the soul
Its fetters to unbind,
And o'er its waken'd vision roll
The glorious light of mind.

It shall be done! for lofty hearts
To that high task have bent,
Whose holy zeal till life departs,
Shall burn with that intent.
It shall be done! for even now
The deed hath won success,
And God benignant stoops below,
To succor and to bless.

For this the statesman's heart is stirr'd,
Till kindling thought breaks forth,
In words whose startling tones are heard
O'er all the listening earth.
For this the man of God doth pray,
Whom fervent hopes inspire,
And thoughts from his warm lip make way
As it were touched by fire!

Pause not till holy light illumine
Dark Ethiopia's bounds,
And pierce the deep and brooding gloom
That all that land surrounds!
Then shall rich blessings on your head
By countless hearts be given,
For that your voice hath heralded
Their happy path to heaven!

B.

'AS THY DAY, SO SHALL THY STRENGTH BE.'

BY MRS. SIGOURNEY.

When adverse winds and waves arise,
And in her heart despondence sighs;
When life her throng of care reveals,
And weakness o'er my spirits steals;
Grateful I hear the kind decree,
That 'as thy day, thy strength shall be.'

When with sad footsteps, memory roves,
Mid smitten joys and buried loves:
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee,
That 'as thy day, thy strength shall be.'

One trial more must yet be past,
One pang, the keenest and the last;
And when with brow convuls'd and pale,
My feeble quivering heart-strings fail,
Redeemer, grant my soul to see
That 'as her day, her strength shall be.'